HOW
TO BE
HAPPY
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G.N. AMJAD, M.A.

HOW
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BY

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(Eng. & Urdu),
How to be Happy (Urdu), Youth &
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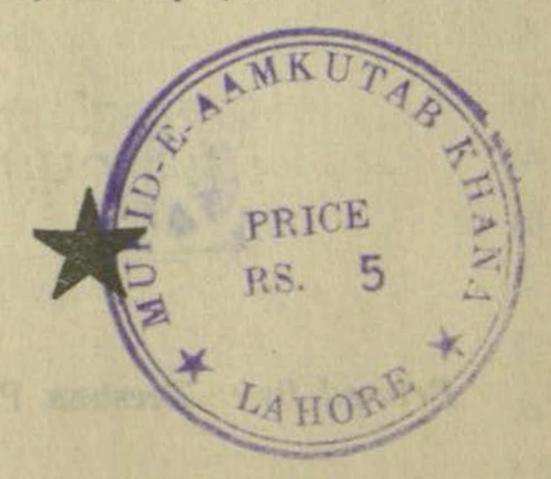
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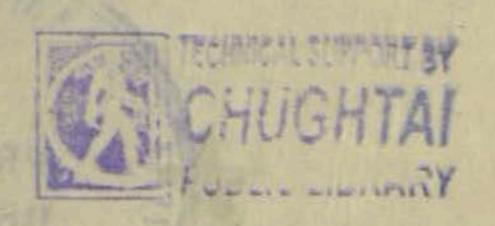
Dedicated to my grand father, mirza Qutah Uddin,
a divinely-inspired Saint, whose association during
my childhood, since 1915, left deep impressions
on my mind, about the chief principles
on Happiness.

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Preface

Placed in a rather incomprehensible and even hositle environment, man has been struggling hard to ensure security and achieve happiness. His instincts, his intellect, his intuition have helped him over the centuries in these twin persuits, yet there have been areas of life which escape control through these powerful and developing instruments of success. Man has been so much self-centered that whatever rules of conduct he has evolved through experience are based on his desire for immediate success, in a way ignoring the long termed goals of life in the world and in the here-after.

God has not left mankind unguided throughout this period of meaningful existance. He has been choosing people, equipped by Him for receiving His message and enabling them transmit in theory and through personal example the divine principles of successful living. Some accepted God's message expressed by these selected individuals and others continued to ply their narrow selfish ends and in a way opposed actively or just by neglect God's benevolent guidance for rewarding conduct in life. When mankind had passed through the stages of initial development without incorporating the guiding principles in their lives, God almighty and merciful revealed His complete message to His last selectee. This message was memorised

by many and reduced to writing under the direct supervision of the last Prophet. This is the Qura'n. This Book imports comprehensive guidance in the various spheres of human activity-political, economic, psychological and even metaphysical. The perfect example of this divinely inspired life was provided by Mohammad (Peace be upon him), the last messenger of God. Most of his followers tried to immitate his life during the stay of the Holy Prophet in this world and others have been trying to do the same, even if they were spatially and in terms of serial time placed far away from him.

God's personality cannot be wholly comprehended by this biological creature with a few ounces of grey-matter. Yet it is necessary for a really good living to understand and try to manifest in uniform human activity as many of the divine attributes as possible. In the Divine Book, about ninty-nine attributes are cleary indicated and more can be derived through intelligence. Faithful and sincere followers of godly guidance have been enriching their lives through the application of these attributes. That is why the Holy Prophet of Islam said that his followers were like the properly chiselled precious stones, reflecting different lights from their facets. They may be also compared to the numerous stars of the cosmos, reflectining various intensities of light. In his unbiased commentry on matters of importance in life, the Holly Prophet has also been quoting examples from the personalities of different divinely inspired prophets, known to the people whom he was directly teaching through his life time.

People who have ignored this divine guidance have been, are and will ever be in the future causing friction amongst people and indulging in bloodshed and exploitation of mankind. People imbued with these negative forces of conviction, no doubt, can be pin pointed in the present day environment. Those who ply the atheistic, secular, materialistic or amoral principles can be identified as persons/groups responsible for human unhappiness. It would be immanagible to attempt a detailed study of the lives of such perverts in theory and practice. But the discerning people can pin point such human monsters if they care to be candid, sincere and unbiased in their critical judgement. Even a detailed study of the noble lives of the devout followers of divine guidance is not within the scope of this little book. The avid and the curious may profit by the study of books on Islam. They will surely find numerous examples of excellent individual and collective conduct. This book gives a general introduction to the study of the ever intriguing topic of "How to be Happy."

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WHAT IS HAPPINESS

Every human being in this world, male or female, young or old, wants to be happy. A student, a teacher, a trader, a priest, a scientist, a philosopher, a doctor, a preacher, a monarch, a labourer and a servant are all striving for happiness.

But what is happiness ? It is amazing that many people spend most of their lives without even realising what is true happiness. Some suddenly discover the truth in old age, when it is growing too late for them to put their new philosophy into practice. Yet others only realise on their deathbeds what was the true purpose of their existence.

These people are more to be pitied than blamed ; those who know the truth but studiously avoid realising it in life should feel ashamed of themselves, and there are many such escapists in the world of today.

Some people confuse 'pleasure' with 'happiness' and some consider both to be one and the same thing, but this is far from reality. They differ from each other as fire and water, or as light and darkness. If one is a sovereign of pure gold, the other is a counterfeit coin. If one is a jewel, the other is a glass bead. Happiness is a far superior thing, while pleasure is a shadow, or rather an illusion. One feels

pleasure to look at a beautiful face, enjoy a good picture in a cinema, eat delicious dishes, have possessed a lot of wealth or a high rank, but when it vanishes, it leaves us anguished. All such pleasures which we gain through our senses and from worldly objects are temporary and are usually closely followed by pain. They agitate the mind, cause excitement and then cause pain which lasts for a good long time

Some people may dispute this philosophy, but if they do, they are only taking the short view There are so many examples of people who have committed crimes successfully and imagine that they have forgotten all about it, only to be haunted in later years by their own wrongdoing. Death-bed confessions are not rare, and there are many famous examples of men who suddenly changed their way of life and renounced their former habits.

This is not the case with happiness. Pleasure tickles the mind and passes away, while happiness makes the mind calm, serene and quiet and fills it with a lasting joy. No undesirable or painful effects are caused by it. It is like a perfume which continually radiates freshness and fragrance in life.

Pleasure fogs the mind and disturbs the body, while happiness invigorates the mind and makes the body stronger. Pleasure is the outcome of ignorance but happiness is the result of right knowledge of human conduct. Pleasure is selfish and feeds only one's own self, but happiness is all love and involves the sacrifice and subjugation of the self.

A happy person imparts happiness to others and acts generously for their good.

Pleasure is dependent upon external things while happiness sprouts from within and imparts satisfaction to body and mind alike. It needs no external sources. Momentary pleasure which is eventually most injurious is felt by many, but happiness is the destiny of the selected ones. Those who seek pleasures are like beggars and third rate men, but those who derive happiness are kings and supreme souls.

Happiness is the outcome of right conduct; it is the result of true knowledge. A happy man remains thoroughly satisfied at all times and under all circumstances He is always self composed and contented. He never frets or frowns; he smiles when things go wrong. He is undisturbed by success or failure. He does not require any outward stimulus. The idea that he is miserable or unlucky never enters his mind. His face is ever radiant and cheerful. Even on meeting failures and disappointments he never manifests defeat, nor does he lose his spiritual buoyancy. Such a man can truly be said to be happy.

Such people are to be found in all walks of life. Many of them are poor and insignificant, and will neither expect nor receive any worldly recognition for their unselfishness They will only have the inner satisfaction of having lived true and helpful lives. They have reached a firm philosophy on life, and whatever happens they will not be shaken or persuaded to change their views These brave people

will suffer physical injury and even risk death rather than be forced to change their dignity and equipoise.

It is more difficult for rich men to belong to their number without first discarding their riches.

Now we can distinguish pleasure from happiness. Let us take some examples to understand the nature of each. First take pleasure A man marries a beautiful wife and is pleased. But she proves unfaithful, and consequently he is overwhelmed with sorrow. Another man gets a son and he feels pleasure. But the child soon dies or turns out to be undutiful. The father is filled with grief Still another man gains a treasure and is pleased. But he loses the money or is robbed of it before long. His heart becomes sore and grief-stricken. This is the normal end of worldly pleasures, and we experience and witness these things every day. Then what is the use of hankering after pleasures ?

Yet still the human race fails to learn its lesson and persists in the pointless pursuit of those idle pleasures. As the world has developed so more and more diversions have been created, so that there is ever more and more temptation to people to give up their lives to pleasure. Then, when at some point they at last perceive the truth, that there is nothing of lasting value to be gained by it, they become bitter and declare that life has nothing to offer them. If only they could perceive the truth, they would realise how great is the happiness which they could attain.

Pleasure is satisfaction of the physical appetites through physical senses, while happiness is the satisfaction of inward

cravings of the soul through true knowledge and reality by means of love, self-sacrifice and service. The former leads to selfishness, self indulgence, licence and libertinism, while the latter leads to self-restraint, self-control and mastery over one's emotions and sentiments. The first is obtained through worldly objects and means while the other is achieved by spiritual and moral elevation.

Pleasure is derived by achieving or enjoing worldly objects, but happiness is the result of giving them away and keeping them at a distance. It may not be misunderstood that one cannot obtain happiness only by giving up his hearth and home. As a human being, a man has to perform many duties, and should not follow this path. A really happy man is free from lust, greed and anger. He hates none and stands in awe of none. He is self-confident and fears no one. He listens to the voice of God. He is a man of conscience, is honest and truthful, and fearlessly follows the path of truth. He never pounces upon another rights, nor does he allow others to usurp his own. He is just and upright, and his faith in God is unshakable. He prays to God and receives happiness.

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WHO IS HAPPY

Nowadays, man has a quaint desire; he desires to be happy, and wants to know how to be so. At the same time he declares that he does not want to listen to old methods, but hopes to be told something new, something not heard or said before. People turn to all kinds of ancient beliefs and practices in the hope that they are going to lead them to happiness by some short cut or other, but alas, they are generally disappointed. The course which promises to give them perfect physique leaves them much the same as they were before, and the pills which, it is claimed, will calm their nerves and turn them into happy people somehow do not achieve their object. No, the solution lies within themselves, in obeying the proven laws, and this book will have achieved something if it makes a few people realise that truth. In expressing this foolish desire, he forgets that God is the same His law is the same, human nature is the same, and both are unchangeable. The attributes of elements remain the same, the laws of health, psychology and sociology are the same. How can the laws of happiness be new ?

"Nature is made by Allah in which He has made people There is never altering of Allah's nature. That is the true and abiding religion".

The code given to us by God to attain happiness is also unalterable He who wishes to be happy, will have to follow the same old course. He who tries to leave that path and treads some self made track, will find himself either in deep waters or in a formidable jungle.

The fact of the matter is that today's man wants to do as he likes, to act as he pleases, to remain self willed and yet to be a perfectly happy man. Today's man does not want to be governed by God's Eternal Law, and still he aspires to be thoroughly happy. This is not possible. If he wishes to be happy, he must surrender his faulty and feeble will to God's faultless and mighty will. If he cannot do this, he must do without happiness and should not cry for it, nor entertain any hope of attaining it.

Modern man wishes to derive happiness and satisfaction of his physical needs and pleasures of physical senses, from worldly objects and he makes his own experiences He does not want to benefit from the experiences of the sages, saints and other virtuous souls. Modern concept of life makes a man more and more easy-loving, pleasure and comfort seeking, superficial thinking, avoiding the ardulous hard paths of higher ascent. He also ignores the sad experiences of other people who followed this way of thinking and experienced the consequent woes. A simple example of this is the way in which the terrible figures of deaths in accidents are ignored. Drivers are continually being warned about the dangers of drinking and driving, yet still each one thinks that he is immune

from accidents and that his own judgment will not be affected. Each holiday-time there is a high toll of deaths from accidents, and yet still motorists pour out on the roads, as if they had the suicidal instincts of the lemmings, those strange creatures which at certain times swim out to sea to be drowned.

Do we not see every day that a rich man is sad, because he is issueless? Another having children is miserable because he is penniless. Still another groans because he is homeless, and yet another bemoans his lot, because he is not a man of position.

The issueless people consider poor fathers of many children to be happy, but the latter feel wretched because they have little with which to feed their host of children.

The youngsters deem grown up people to be happy, for they are independent and not under the control of anybody, while the adults think the youngsters to be lucky as they are supposedly free from all worldly cares and worries.

The servant thinks that his master is happy, as he has not to toil day and night and still all amenities of life are available to him to his heart's content. The master, however, feels envious of the servant's condition, as the latter never complains of any physical ailment and enjoys his meals and sleeps soundly.

The wife thinks that her husband is better placed in life than herself, as he is master in the house, while the

husband fancies that the wife is lucky, as she has neither to go out, nor to sweat for a living.

The peon envies the clerk, the clerk envies the Deputy Magistrate, the Deputy Magistrate covets the position of the District Magistrate, and District Magistrate aspires to be a Commissioner, a High Court judge or a Governor.

If the peon's viewpoint is correct, the clerk should be happy. If the clerk is right in his belief, the Deputy Magistrate should not aspire to a higher grade or title.

The desire to better oneself in life is a natural one, and it would be unrealistic to imagine that it can be dismissed altogether from the human make-up. But it should be controlled, so that it works for the benefit of the community and not against it.

When pleasure becomes the objective to be attained through better and better material equipments, then a competition for obtaining these follows. As there is no end to improve material equipment both in quality and quantity, the competition becomes endless. Whatever position one gains, there is another higher than it. Thus instead of satisfaction, it leads contrarily to dis-satisfaction. Acquiring more and more and creation of a dis-satisfied and disappointed mental frame of mind is the ultimate resulte. The Holy Qura'n says.

الهكم التكاثر حتى ذرتم المقابر

"The desire to have more and more (of worldly riches) makes you perish, diverting you from the path of virtue. This continues to develop, till you reach the graves."

If the clerk is tempted to use underhand methods in order to attain the position of Deputy Magistrate, then the result will be unhappiness for himself and the people he has wronged. If, however, he works hard and is able to serve the community well as a Deputy Magistrate, he has done well to aspire to the post by honest methods.

In short, everyone takes himself to be unlucky and miserable and all others to be fortunate and happy, while the fact is that all are sore at heart. The spirits of all are depressed. Happiness has not fallen to the lot of any of them. All are strangers to delight and unacquainted with real joy, except those who have realised that happiness lies within themselves, and have awakened the dormant forces of good within them.

Many people are like fish swimming about in a shallow pool amongst the rocks, unaware that a narrow stream exists which will take them out into the broad, open sea. They are not using the limitless resources that lie within them.

HAPPINESS IS YOUR BIRTH-RIGHT

Happiness is the birth-right of human beings. God desires every one of his creatures to be happy and cheerful. Birds, animals and all other creatures when in good health, except human beings, are seen singing and leaping with joy. Man alone is found to be melancholy and sad. Why ?

God has provided his creatures with holy books, the Eternal Code of conduct in life. Those who follow that Code have no occasion to feel sad, but those who transgress the Divine Commands, find themselves involved in woe and misery. The Code is scrupulously followed by all creatures except man, who considers himself the Lord of all other creatures and the best and wisest of all of them. Many creatures live harmless, unagressive lives in this world, causing less trouble than so-called superior human beings, who are the cause of wars and untold miseries through their many vices. These include greed, avarice, pride, ambition, meanness, aggressiveness, and many others.

Fortunately, to put the other side of the picture, men are capable of positive good, which animals are incapable of owing to their mental limitations.

Yet what is the use of man's superior intellect if he does not put it to use ?

What is that Code ? It consists of three things : 1. Simplicity, 2. Truth, 3. Love and 4. Contentment which does not imply idleness and non exertion but, accepts the true variation of individual limitations of birth and capabilities. Happiness can fall to the lot of man who accept these three principles. Simple living is the most important. It consists of simple habits, simple dress and simple diet. Simple manners and straight dealings can never fail to bring us happiness. But through an utter disregard for those ordinary and established principles of

life, man wants to defy nature and thus brings unhappiness and misery on himself.

Simplicity demands the reduction of man's wants and desires to their minimum, but instead man increases them day by day, and when they are not fulfilled, he applies crooked ways for their achievement and thereby entangles himself in an unending chain of miseries.

Now and again the world is surprised when some well known personality decides to renounce everything and retire in privacy to enjoy the simple life. Some people go into monasteries, where their day is fixed for them and there are no temptations, complicated by desires of various kinds.

Others devote themselves to good causes, receiving little finanical reward for their work but gaining great satisfaction from the thought that they are helping others. Yet these people are often considered eccentric by the world at large.

Contentment is the key to happiness, and endurance and forbearance are the means to that end. Surrendering one's will to the will of God provides the sure path to success and gaining sovereignty over all others. Truth and Love are the sources by which one can attain Happiness.

Love must be universal, without any distinction of caste, creed, colour, race and sex. True love knows no distinction, bounds or difference. If there is distinction, that cannot be love.

This is the eternal law that requires no amendments and is not to be repealed Some further details of this Law have been given in the succeeding pages. Follow this Law and you will find happiness lying at your feet.

The above prescription appears quite simple but it is hard to put into practice. However, it is practicable. Hundreds of God's loving and loveable creatures have obtained happiness by using it. Why not you ?

At this point many people begin to put up imaginary obstacles which they say prevent them from pursuing happiness, however much they wish to do so. Some say their health is too poor for them to engage in active good works; others say that their work must come first, and their obligations to their families keep them in the familiar routine.

All such excuses should be weighed carefully in the balance before they are accepted. Very few of them turn out to be valid excuses in the end.

HOW TO BE HAPPY

Almighty God, our Creator, sent us into this world to enjoy His blessings and remain happy according to His Law Man was given intellect to understand that Law and practise it in his life. Man has been told that obedience to God's Law means happiness and its contravention means unhappiness and misery.

Mere belief and obedience is of no value unless it is put into practice—and that practice is called prayer. We cannot thank God to the full for all His blessings, but as far as possible we must thank Him in prayers.

The subject of prayer is a fascinating one. There is little point here in arguing as to which form of prayer is most efficacious, as this varies from person to person. Some may favour more formal prayers in the company of fellow believers, while others prefer individual prayer. Whatever kind of prayer is employed, the object remains the same—to give thanks to God and to seek for guidance in the conduct of our affairs.

Why should men pray at all? Why is praying another secret of Happiness?

(i) I answer by asking myself another question: "Why do I breathe at all?" Praying is just as essential to the life of the soul, as breathing is essential to the life of the body. We should pray every day to feed our souls, just as we eat and drink every day to feed our material bodies.

(ii) As the fin of the fish demands water, and the wing of the bird demands air, so the soul of a man demands God. Man, by nature, is a praying animal. If we go contrary to that Law, we miss bliss and happiness. That accounts for the restlessness and unhappiness of those who do not pray.

The Eternal Holy Book, the Quran, revealed to the Holy Prophet, Mohammad (Peace be upon him) says,

الا بذکراللہ تطمئن القلوب Happiness comes from within, and not from outside; this is a state of the heart which is created through prayer. You should remember GOD and be connected with Him. If you will remember Him, he would also remember you. The greater is the prayer, the greater would the love of God be. The result would be that on account of love it would be very easy for us to act upon the orders of God and His prophet. This willingness for the performance of duty and acquiring high morals & Virtues will bring forth God's blessing and Happiness. Our evil souls, full of bad designs and mean actions, are too much given to worldly desires, such as lust, anger, greed, envy, pride, brutality, etc.; while love of God and putting 'Sunnah' into action changes such habits into Virtues, such as sincerity and love, dependance upon God, gentleness, generosity, kindness and mercy, hospilality, humbleness, repentance, patience and so on. The betterment of our innerself would be capable to cure our worldly diseases of the lower level. We would be able to get rid of the nuisance of the evil mind. Our hearts and souls will enjoy healthy atmosphere. Then we shall acquire the position of

قداقلح من تزکی و ذکرسم ربہ فصلی

ترجمہ - "با مراد ہوا جو شخص (قرآن سن کر - خبیث عقائد و اخلاق) سے پاک ہوگیا - اور اپنے رب کا نام لیتا (یعنی ذکر کرتا) اور نماز پڑتا رہا" کا مقام آجائیگا -

Translation :—

"Blessed would be the person, who got rid of the

dirty habits and desires (after hearing Qura'n) and observes prayers and continues remembering his or her nourisher."

See further the Arabic Verse :—

قد افلح من زکّیھا ۔ جس نے نفس کو صاف کیا ۔ کامیاب رہا ۔

Translation :—

"Who-so-ever purified his innerself, he came out successful".

Translation :— و قد خاب من دسّٰھا

"Who-so-ever has made it dirty, he has come out a failure."

Purification is of four kinds :—

First to keep clean our outerself, clothes and body. Secondly to safe guard our limbs and parts of body against sins and disobedience of the laws of God. Thirdly to wash clean one's heart of the bad desires, lust and immoral trends of mind. Fourthly, be aware that your conscience should not stoop low before things except God. We cannot achieve perfect cleanliness in the absence of these four fundamental elements.

Quran 10 : 62 - واذکروالله کثیراً لعلّکم تفلحون

Gods says,

Translation :—

یعنی خدائے تعالے کا بہت ہی ذکر کیا کرو ۔ تاکہ تمہیں بھلائی نصیب ہو

Be too much indulged in the memory of God, so that you might be blessed by God and acquire prosperity.

(iii) But I also pray because I am told to do so by the

Greatest Authority on Prayer in the world, whose words have proved to the satisfaction of the Universe that "Prayer brings peace and happiness, power and bliss".

نحن تبع هدی فلا خوف علیهم یحزنون

"Who-so-ever then follows my guidance then no fear shall come upon them nor shall they grieve".

That is why, on the basis of observation of an experienced man, the enjoyment of prayer increases as life goes on.

They say that prayer is the secret of Happiness. As our bodies become more and more feeble and worn-out, the meeting time of the soul with God comes more and more near. At this period of helplessness we naturally seek shelter from God against worries, griefs and anxieties, and thus gain contentment of heart. Very often people who have paid very little attention to religion or even to their consciences during the major part of their lives, become very conscious of God in their old age. When the expectation of life is short, it seems that many people are brought to realise the true values and to see more clearly how men should live. This may be also due to the fact that the struggle for a living is generally over at this stage, and there is more time to use the mind for calm reflection.

The condition of people facing disastrous storms, thundering cyclones. sudden fire-bursts and earth-quakes is similar They find themselves praying automatically.

(iv) We pray because as life advances the greatness and nearness of God grows upon us. Our human being is

composed of body and soul, i.e. material and heavenly power. The former is equated with the lower depths of earth and the latter with Divine qualities of the regions. The materially composed body attracts us towards evil actions, while the soul, being of angelic quality, urges us to noble doings. When our body becomes feeble with worldly tortures or unable to bear the heavenly disasters, the soul gets the upper hand and forces us to believe In God.

In youth, we may have to make a great effort to believe that there is a God, but as life goes on it seems so ridiculous to think that there is no God, that we wonder we ever found any difficulty about His existence.

Man, deluded by worldly attractions, breaks that law and invites trouble for himself. Man's mind misguides him and prompts him to tread the wrong path.

An uncontrolled mind always creates doubts and fears. One can keep one's mind under control by strenuous efforts and an absolute surrender to God. This means to be happy and cheerful in all situatuations in which He places us. Nodoubt, this is much easier to talk about than to achieve. It is so easy to tell others to cheer up and not to worry unnecessarily, but a far different matter to do so when we are in trouble ourselves. Nevertheless by constant application to the task of making ourselves even tempered we can gradually train ourselves to make the best of things. And not to regard passing troubles as

disasters. This is where prayer and meditation can help us considerably, for without the help of God the task can become difficult, sometimes overwhelmingly, so in cases where people suffer great misfortune. It is a state in which we behold the Divine everywhere and in everything. If we wish to serve the world, then in the first place we must be true and purified devotees of God. Good works only come through those who have dedicated their lives to Him.

Cheerfulness is the keynote of life's harmony. As a piano-tuner eliminates the least discord in sound, so man should tune out of this life-instrument the discordant notes of passion, hatred, jealousy, gloom, despondency and worry about the future.

A hasty man can never be cheerful. The great secret of success is to know how to wait How poor and miserable are they who have no patience ! What did ever heal but by degrees? He who has patience, can have what he wills. The greatest and sublimest power is patience, and patient waiting is often the highest way of doing God's will.

Allah is with the patient ان الله مع الصبرين

'O' believers ! be patient, steadfast and persevere."

یایها الذین امنوا اصبروا و صابروا و رابطوا

Those who know how to remain calm are truly happy. The wise man knows how to bear and forbear He is really happy who can bear his lot with patience, and who does not murmur at the load, knowing that fortune is from

God. Even in worldly affairs, most great achievements are the result of patient-working and waiting. Sometimes it appears that having patience does not bear fruit. Never think that God's delays are God's denials. The saying "it will all come right in the end," is not without foundation, though the end is often not what the person concerned has expected. Very often people can be heard saying "so inspite of what happened it was really for the best", We should, therefore, not be impatient in expecting things to go our own way, but make the best of life and be philosophical about the outcome of events. Hold on! Hold fast! Hold out! Patience is genius. Patience is happiness.

God asks us to be patient and faithful. Let Him weave your thread into His great web. Be patient in little things. Learn to bear quietly and calmly the everyday trials and annoyances of life, and then when unforseen trouble or calamity comes, your strength will not fail, nor will it forsake you. Patience and sustained calmness will overcome every obstacle in the search after truth. Patience lies at the root of all pleasures as well as of all power.

Impatient people are amongst the most unhappy ones in the world, because they are always dissatisfied and always seeking something new. Impatience has always been the cause of much trouble in the world. Impatient drivers cause many accidents, and much sorrow is caused through people acting hastily without reasoning over their actions first of all. Many a rash action has led to suffering

for others and lasting remorse for the person who committed the act.

Patience does not mean indifference to the duties and work of the world. We must work, wait and trust in God, but we should never be idle or careless. Let patience do her perfect work and bring forth her fruits. Patience may sometimes seem bitter, but her fruits are very sweet and delicious.

Patience teaches fortitude. These two virtues are so alike that they could be called twin sisters. Patience strengthens the spirit, sweetens the temper, subdues anger, extinguishes envy, suppresses pride, bridles the tongue, restrains the hand and tramples upon temptations and desires, and is the surety of peace and happiness.

The spring of happiness lies within ourselves. We can reach it with a strong desire, pure mind and absolute surrender to the will of God. We cannot dip into that spring of happiness so long as we remain attached to and hanker after worldly objects, and as long as we break God's law. Obey God, obey His Law, and be patient. Happiness will then be yours.

Everything in this world has been provided by the merciful Creator for the happiness of His creatures. It is up to them to make use of these things. According to nature, worldly objects are neither painful nor pleasant. It is our own attitude towards them and our relation to them that determines their condition. One who becomes attached to them feels miserable, but one who considers

them the trust of the Creator and does not grieve when they are taken away from him, nor hesitates to share them with his needy fellow-beings, derives much happiness from them.

Worldly objects should therefore be our servants and not our masters. The wealthy man who realises that riches are not all important in life is often able to use them for the benefit of his fellows, because he is not self-centred in his attitude. At the other extreme, the miser, who cannot bear to part with his money even for his own pleasure, harms both himself and the community by his hoarding of wealth. The more he has, the more he wants, and the more he has to worry about looking after it. Very often his mind becomes unhinged in the process.

Therefore we need not run in search of happiness. Everything around us can bring us happiness if we form a right mental attitude after understanding the secret of happiness. This is the only way of virtuous people who have gained happiness. They did not run after it, but derived happiness through the correct performance of their duties, right conduct and right mental attitudes "Happiness from within" had been their motto. They observed the following rules in order to attain it.

1. Never usurp anybody's rights.
2. Happiness is attained through one's own efforts.
3. Being honest, truthful and kind to all beings, without any distinction.

4. Happiness is found within oneself.
5. Happiness should be shared with others.

The last rule is particularly important. However independent a person may be, and however equable his temperament, it is unlikely that real happiness can be achieved without the company of others. This does not mean that one has to go with crowd ; many people achieve great happiness throught helping one other person, perhaps an invalid, and serving him or her faithfully. Others take on work for the benefit of the community, as for example nurses and doctors. People who live unselfishly are far more likely to be truly happy than those whose lives are centred wholly on their own interests.

DESIRE TO BE HAPPY

Man's necessary desires should be very few. He himself increases them with vain desires and then exerts himself for their attainment. When he meets failure in his undertakings, he loses his balance of mind. A perturbed mind knows no happiness. Little is needed to make the wise man happy, but nothing satisfies the fool, that is why so many of mankind feel miserable.

Happiness consists in being perfectly satisfied with our present state. It is not how much we have, but how much we really enjoy, that makes for happiness.

People of quite adequate means still run after more and better things, which they see possessed by others. Then even the things in their possession afford them no pleasure. The desire to acquire more and more debars them from the pleasure of those things, which are available to them

We could easily achieve happiness, but the difficulty is that we demand much more. We wish to lead an easier and more comfortable life than other people and the race to do this never ends. Today, we keep the standard of one man in view, and if that is reached tomorrow our eyes run to the grandeur of another man, and so on. One achievement kindles our desire for the next.

Happiness depends on the state of mind. A diseased man cannot enjoy princely dresses and rich food. A man aching with bodily pain does not even wish his wife and children to come near him.

There are many cases of people who have benefitted from pain and illness because once the pain had gone or they were cured they realised how empty their former lives had been. They learned the truth about happiness the hard way, and afterwards gave up their former search for pleasure and devoted themselves to the pursuit of true happiness. Unfortunately, only too often people manage to forget their good intentions after pain or illness, and quickly revert to their old ways.

If all objects were a source of pleasure, one would not ever hate them, but that is not the case. Worldly objects

are devoid of real happiness. The greater a man's collections and possessions are, the farther he departs from the fountain of happiness.

One should not, therefore, be jealous or envious of another's wealth, but should be content with as few as possible. The larger the number of things, the greater the chances of meeting with affliction and sorrow. In fact, the birth of desire for something in our hearts, and its persistance over a period of time, is in itself a painful experience. The fulfilment of our desire is only pleasant because it relieves us from the pain of unfulfilled desire. So enjoyment of the objects of desire is only negatively pleasant.

Suppose a man enjoys all the amenities of life and there is no ostensible cause to make him unhappy, as he lacks nothing. We come to know that worries of various kinds would still prey upon his mind and make his life unhappy. People wonder why such a fortunate person should appear so dejected and depressed. Likewise those who suffer from wants of various kinds and have every reason to feel unhappy, are sometimes to be found surprisingly happy. This is very much a matter of temperament. Some people are very easily contented and have the ability to see the best in everything, while others are restless and unhappy if they feel they are not progressing sufficiently in the world.

The first kind of people are probably more fortunate, but the others, if they can learn to control their desires

and restlessness may in the end have just as much to offer the world. The world needs active people anxious to to change it for the better just as much as it needs philosophical people who are ready to accept whatever comes.

It follows that one can derive happiness even out of a few things if one knows their right use and is always content with what one has. There is no harm in trying to get more or better things, but not with a view to beating others, because this sort of outlook causes pain and misery.

To be happy, one should reduce one's requirements to the minimum, feel satisfied with whatever one gets by honest and fair means, never envy the possessions of others, and never think of usurping the rights of others. One should be simple in habits, control one's passions and desires, and not aspire to fame or greatness.

There is, of course, no harm in aspiring to the right things, and much of the progress the world has made has been due to the energy of men who were not satisfied with things as they were. But these people were not trying to outdo others, but were pursuing ideas which were intended to be for the general benefit of mankind, and ultimately turned out to be so.

WHERE IS HAPPINESS ?

Everyone is impatient to bargain for happiness in the world's market. But few know its nature or at what price can it be had. Most people are only setting up a purposeless clamour. They cry that they want happiness, but take no trouble to ascertain its source, nor even are they prepared to pay a price for it. "The world owes me a living", they are saying in effect, when really they should be saying "I owe the world a living" People who expect happiness to be theirs without effort are doomed to disappointment. At best they can only move on impatiently from one pleasure to another, never finding any enduring satisfaction. In their ignorance, or perhaps because they have been spoilt when young they expect happiness as their natural due, and lose sight of the true significance of it as apart from pleasure.

Let us study the life of an average man in order to discover the nature of pleasure. In childhood, the human being is quite satisfied with beautiful toys ; however as he grows into adolescence (a period from 14-25 years), he has no love for toys, but is insulted if someone presents him even a very costly and handsome toy. Now his pleasure lies in elegant dress, a splendid appearance and good results in his educational career. He grows up and reaches his prime. He then marries a young girl. Now his pleasure is in his wife, his home, and their fashionable furniture and crockery. The tide of time rolls on. He is now grey-haired and old age is overpowering him. Then

he becomes quite careless of his dress and appearance. His wife has not that old charm for him. His pleasure now lies in his hoarded money. A little later, he is attacked by a serious disease. Now he would part with all his wealth to recover his health. Thus it is clear that no worldly object can yield endless or lasting pleasure.

Pleasure changes, and the same thing does not afford pleasure to all. Nor is the same thing a source of pleasure to the same man at all times. Warm clothes are agreeable in winter and not in summer.

If we think carefully, we shall understand that there can be no real pleasure in any worldly object. The pleasure which a man attributes to worldly objects is not positive but negative. It acts as does opium in cases of colic pain. It is not a permanent cure and cannot remove our sorrow or pain for ever.

Nevertheless it is not necessary to eschew worldly pleasures altogether. There are times when the most devoted man needs to relax a little, and probably he enjoys his pleasures all the more because of the fact that he keeps them in their correct place and is never in danger of letting them dominate him. A man needs to be well balanced ; for example, some one devoted to his work that he cannot even allow himself sufficient time for sleeping will in the end do more harm than good to his cause.

Then where is the spring of happiness? Never forget that the fountain of happiness lies "within the SELF".

He who searches for it outside himself is altogether misguided. It has been properly said, the foolish seek happiness in the distance, the wise under their feet.

The spring of nectar lies inside ourselves and everything out side is like the stores for selling charcoal. Whenever we go outside ourselves to attain happiness we shall meet with disappointment. It is by withdrawing ourselves from the outer world and concentrating It on our true self that we can become blessed, but being drawn by the lures of worldly objects, we seldom take kindly to self examination.

This withdrawal from the outer world should not go too far, however. What good does a man, completely with-drawn in himself, do for the rest of humanity? It is very doubtful whether he does any. To exclude the world can become just another form of selfishness. A man must be able to draw on his own spiritual resources, yes, but he must be prepared to make use of them for the benefit of others or he still will not be completely happy.

We can never hope to be happy so long as we seek to gain happiness from the world, even as one who is encircled by flames cannot get a cool breeze by talking about it. Hence one should give up dependence on the world, and seek shelter with God (within ourselves). Forget worldly objects, concentrate, control your senses and dive deep within the self. There you will have many pleasant dips in the fountain of happiness, and will never find anything to regret afterwards.

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HAPPY HOME

1. Honour your father and mother, never forget that their kindness and love is boundless They are the well-wishers who brought you up with affection beyond estimamation Serve them as well as possible. Never do anything or utter any word against their wishes, and they will pray for your long life and prosperity. They have observed their duty until now ; now it is your turn to pay them, with obedience, respect and good services. Remember, if you hurt their heart, or do unkind acts to them, you will never be happy at heart Perform your duty honestly and you will be repaid with a fruitful happy life. You will also be setting a good example for your children to come.

This factor is one very easily forgotten by parents. If children see that their parents do not care about the welfare of their own parents then how can the children be expected to respect their elders when they too are grown old? Yet no doubt those same parents would be the first to complain if they found themselves being neglected in this way. 'Treat others in the same way as you would wish them to treat you' is as good a rule as any in this case.

Their favours are countless, you cannot thank them fully. An ungrateful person is the worst possible man on this earth. Never neglect parents in their old age, for this is the best time for you to be of service to them. please

them and help them and consequently prosper with the blessing of God.

A broken family is a curse. 'As you sow, so shall you reap', is the sure way of the life. You can gain heaven even in this life, a source of Happiness, eternal and lasting. How miserable are those who neglect their parents for the sake of their beloved or wives. Parents are always with you at heart ; their souls are anxious for your comfort and good life, they cannot tolerate seeing you hurt by others, or crying with pain or disease They are so devoted to you as to say, "He is a piece of my heart." What can you say in return? If the reply is in the negative, it is a matter of great regret. God does not expect it of His creatures. Love should gush out of the core of your heart in abundance, then you can be said a lucky person. You cannot please God unless you serve your parents in the most deserving manner.

This is an age-old rule, but one which needs reasserting at a time when family ties tend to be loosening. The fact that in U K the state has taken over caring for people to certain extent has curiously enough helped to make the situation more difficult for some elderly people, for their children and grandchildren consider that in these circumstances they have no further responsibility towards them. There is a strong tendency in other parts of the world for the family unit to be broken up completely by state pressure, and westerns are not subjected to such methods in their countries.

2. Honour your elders. Speak gently to the aged ones, their hearts are feeble, weather-worn and delicate; they cannot tolerate harsh words. Do not tease them, do not hurt, harm or distress them, they are shortly to depart. Age must be respected, honoured and supported. Make it your principle, for thus you will pave your way to the garden of Happiness.

3. Be kind to the young, love and play amongst innocence, thus gaining happiness. Respect your guests and love your neighbours, for they will in turn please you. Even if they don't, you should still continue in the same calm way, hoping all the time that they will suddenly see the light and appreciate your helpfulness and refusal to be ruffled or annoyed One does not perform virtuous actions in the hope of gaining any reward. but nevertheless very often a true reward is forthcoming, in that happiness breeds happiness and by example you may spread calm and contentment to others Always keep the comfort and happiness of your family members and neighbours in view, not to win their applause, or to expect any favour in return, but as a duty of one man to another. The virtuous are those who never give others any excuse to complain about them.

4. The best religion in the world is the one which preaches the Rights of various individuals in various spheres of human society to one another, in order to maintain peace and order, happiness and tranquility. The rights as between husband and wife, parents and their

children, fathers or mothers-in-law, and sons or daughters-in-law, teacher and taught, friend to friend, neighbour to neighbour, ruler to subjects, and so on, must be observed strictly, so as not to disturb our mutual relations. Where these rules are neglected, quarrels, fights and anarchy take place and we have to pay heavily for it. Such rules guide the world for our betterment and contentment.

5. Keep the comfort and happiness of your family members and neighbours in view. Don't cheat them, but be faithful to them. If you think of their happiness and comfort first, you will win their hearts and increase your own happiness. Gradually this philosophy should be extended to people outside the direct circle of your family and nighbours.

6. Never utter taunting words. Do not repeat past events. Be sweet-tongued. Try to make your life an example for others. Never say or do any thing which may belittle you in the eyes of others. Neither should you say anything which might belittle other people, who are absent, in the presence of others.

7. Adopt a simple life. Make a budget, and never spend more than your income. Make sure you never become a debtor. On the other hand do not fall into the other danger, which is setting too much value on money, the drawbacks which we have already discussed.

8. Ignore trifling faults and be generous. Learn to forgive and forget. Don't be revengeful.

9. Give part of your income to charity. It is the door to heaven. It distributes happiness, which never decreases like worldly wealth, but increases by leaps and bounds. You add to your own happiness in proporation to the amount you spend. There is nothing as sublime as generosity.

10. Never adopt a sinful occupation. Never take, accept or aspire to things to which you have no right. Be content with your own belongings, and make the best use of them. Use them, where possible, to the advantage of others. Always be prepared to lend anything to help others, for generally you will gain happiness by doing this, as others will not be slow to show their gratitude to you.

FORGET NOT

1. If you could pass on your days lovingly, cheerfully and patiently amidst all the frets and irritations of the world, day after day, year after year, it would be a grander heroism than that made famous in the greatest military exploits. There is no doubt that the world is full of people who devote their lives heroically to the good of others, often even curtailing their own lives in the effort. Little or nothing is known of them, whereas the general or admiral who gains a great reputation in battle may not once have put his own life in danger, only exhorted others

to lose theirs. Where there is truth and love, there is a heaven.

2. To live continually in thoughts of ill-will, suspicion and envy is to confine oneself in a self-made prison. This invites unhappiness.

3. To think well of others, to be cheerful to all, with all ; and find good in all, are the thoughts which make heaven on earth and make the heart a fountain of happiness. These virtues are most valuable assets.

4. If you are daily peacefully disposed towards every person, you will gain peace and happiness. There is no doubt that many irascible people even have the feeling that there is something wrong if they have not lost their temper at some time or other during the day. Losing one's temper can become almost as much a habit as drinking or doing the football pools.

5. The virtuous family is like the fairest flower in all this world. Their home is the abode of happiness.

6. It is far better to win the affection than the admiration of our neighbours.

7. The world is full of anxieties and miseries, but we should regard our mission on earth to be that of comforters, to change those thorns into flowers of happiness. The more people who come to regard their mission in life as being to relieve suffering, either mental or physical or both, the better will conditions in the world become.

8. We cannot estimate the value of love, therefore give it freely and frequently without counting the cost. Happiness follows selfless love like an angelic light.

9. He prayeth well who loveth well, because He to whom we pray loveth all. True love and happiness dwell together. Life is useless and stale without the light of love. The best form of duty is to love all, without any distinction of creed, caste or colour, rank, wealth or position.

10. Each kind thought is an act of worship, each kind deed is a prayer, each kind word is a ritual and each smile a hymn. These are the ladders to the abode of Happiness.

11. If you want to be happy and peaceful, keep your heart gentle, clean and pure. Never harbour a bitter or angry thought. Even more dangerous than a quick burst of temper is anger which is stored up in the mind. There it festers and gradually is magnified until it occupies the whole of the mind, shutting out noble thoughts altogether.

12. Do not neglect the study of sacred books. Shun bad society and do not touch intoxicants. Never gamble, or take drugs, except when prescribed by a doctor.

REMEMBER

1. The proud man has no God ; the envious man has no neighbour ; the angry man loses himself. What good, then is it to be a man, if he has neither himself, nor a

neighbour nor even God ! A man who is victim of these vices can never find true happiness.

2. A man's ledger does not tell what he is or what he is worth. Count what is in man and not what he possesses. The inner account is the thermometer of happiness. The clearer the inner account, the greater the happiness. The less importance a man attaches to his inner well-being, the less likely he is to be happy. If a man's conscience is clear, and he is living with a positive desire to do good to others and thus increases their happiness, then there is no reason why he should not be happy. It is true that good men are often made sad by the state of the world around them, yet if they try to take positive action to improve it they can find inner satisfaction.

3. The record of life runs thus : MAN creeps into childhood, bounds into youth, sobers into manhood, softens into age, totters into second childhood and slumbers in the cradle prepared for him. Happiness is achieved by him who remembers when he lay motionless in the cradle.

4. There is so much good in the worst of us and so much bad in the best of us, that it behoves all of us, not to talk about the rest of us. Silence is golden, a golden gate to the palace of happiness.

If you know of something good which can be said about a person, have no hesitation in saying it ; on the other hand, if you have heard of something bad keep quiet about it. For one thing, the information you have received may not be true, and then you yourself will have committed

a wrong by passing on false information. It is only advisable to speak about evil doers when you are protecting someone from their activities. Then you must speak up fearlessly.

5. The way of a superior man is threefold : VIRTUOUS i.e. free from anxieties, WISE i.e. free from perplexities ; BOLD i.e. free from fear. Cowards know no happiness.

6. If one can succeed in making oneself a MAN, one will surely succeed in attaining happiness. A real man is reproachless.

7. Forget not that your days are fixed. Keep a careful account of your actions.

8. Do you know that your happiness depends on the number of your virtuous deeds ?

9. The time to perform good deeds is now, not in old age, when infirmity might incapacitate you, much to your sorrow and regret.

10. Happy is he who has the following qualities : Truthfulness, firmness of mind, equanimity, freedom from jealousy, forgiveness, modesty, forbearance, freedom from malice, contentment, tranquillity, self restraint, fortitude, purity, simplicity, sacrifice, perseverence, righteousness, compassion, non-violence, universal love and unswerving devotion to God. He will then be deservedly happy. Indeed, a person possessing all these qualities would belong to the noble band of saints. Lesser mortals will do well to

endeavour to attain as many of them as possible, and not be disappointed if they fall short in some of them, as they almost inevitably will do. The great thing is to keep trying.

AMASSING WEALTH

The ordinary man in the street thinks that kings and millionaires are happy, but this is not the fact. Riches and authority are not the means of obtaining true happiness. On the contrary, they often bring a host of miseries to the possessor.

Poverty is not a blessing, but it is not so terrible as people consider it to be. Let us not deny that poverty in its extreme forms, involving as it does starvation, illness and eventually death, is most unpleasant; but we are referring rather to shortage of money, about which people often complain, never being satisfied with what they have. It is simply the desire to be rich that makes man miserable. Rich people remain worried lest they lose what they have and fail to gain more. Thus the worry is doubled.

A good example of the trouble caused by wealth is the way in which, all too often, winners of large fortunes on the football pools fritter away their money and find themselves more unhappy than before.

The poor do not desire as much as the rich. Those

who have hundreds wish for thousands, and the possessors of thousands are often after millions. The millionaires are made to acquire big estates, and the lords of estates are anxious to become chieftains and chiefs and then kings. Things do not end there either. Kings have a mania to extend their territories. Thus the desire to become richer and richer never ends, and never allows a man to rest. The wealthier the man, the acuter the desire and consequently the greater is his anxiety.

Possessions in themselves become a source of trouble. A wealthy man always has the problem of where to invest his money, or in which bank to deposit it. He has to remember dates of the maturing of fixed deposit-receipts and if any of those become overdue, he is worried at having lost some interest. In fact he always has to be concerned about what is happening to his money. Can all this worry let him remain happy? No, never.

More important than this, the very wealthy man can seldom be sure of his friends. He is never quite certain whether they value him for himself or for his money, and this can be very disquieting. It often leads rich men to become very quiet and withdrawn. Poor men, on the other hand, can be sure that if they have any friends they must be genuine, for they have nothing to offer them but true friendship.

Another man possesses a number of houses. He has to deal with many tenants of various temperaments. Some

refuse to pay the rent, others make absurd demands. The houses are damaged by rain and storms. He is always hearing fresh bad news. The roof of one house has come down, the door of another is damagrd, the panes of so many windows are broken, and the like. He becomes depressed and his heart sinks on hearing such news. How can then he remain happy ?

A rich man has to keep a lot of household furniture. The children and servants break so many things that he becomes mad with anger. Friends and neighbours come to borrow things. If he allows them to, they become damaged and money is not paid back. That causes him pain. If he does not agree, he offends them and makes them his enemies. In short, wealthy people are far more miserable than the poor. The poor have only one anxiety but the rich have many.

The question arises, should not a man earn wealth at all? No one objects to the desire to earn wealth, but these are undesirabla aspects of it :

(a) to hanker after wealth day and night. This is what the miser does, and we have already seen the effect that the hoarding of money can have on him. Many misers end up as eccentrics or completely out of their minds.

(b) to try to amass nnlimited wealth.

(c) to try to acquire wealth at other people's expense. The most blatant example of this is to take money by

robbery, but there are many other quite lawful ways in which money can be obtained at the expense of others.

(d) to try to get it at the cost of happiness.

To do this may seem ridiculous, but it often happens because men have no clear idea as to what happiness is.

To do so is nothing but sheer folly. Ordinarily a man becomes great by suppressing and oppressing his fellow beings, and becomes renowned by living with pomp and show. But as these desires have no limit, he can never feel satisfied and always remains unhappy.

The desire to amass wealth is one of the most formidable obstacles in the way of happiness. The greedy man is one of the most degraded souls in the world. He has no principles, no self respect and no love for his friends and relatives. He finds no time to study any good books. He feels no desire to frequent with virtuous people. His low passions become stronger. Lust and anger, the gateways to hell, become his permanent associates. A man who finds no rest, no peace of mind, no happiness, surely lives in hell in this world. He has no real lover or true sympathiser. Those who come to him simply do so to flatter him and to get something out of him by touching his weaker nerves and by hitting at his weak points.

The fortunate ones are not the wealthy, but those who have some aim in life and are working for an IDEAL. Men ignore 'Ideals' and worship 'Idols' in some form, and thus remain unhappy. Keep an ideal before you and never

forget it. Some of the greatest men in the world, in the arts and in science, remained poor throughout their lives, and some of them worked for sums which the average businessman would laugh at.

They were obviously driven on by something other higher than mere wealth—by the desire to help their fellowmen and to further the cause of Civilisation. On the other hand, the men who have done the most harm to the world were those who sought great empires or much wealth.

Remember, wealth can bring you pleasure for a short while, because it can buy food, but not health, and not happiness. It can win flatterers, but not friends. It can get you a woman, but not a faithful life-mate. It can bring pomp and show but not peace of mind.

Wealth is procured out of earth in the shape of grains or metals. It always, therefore, tends to go back towards its source—the earth. Man either hoards it underneath the ground or invests it in the purchase of land and buildings. Hence the well known maxim, "From dust it comes and to dust it returns." Such a substance cannot be expected to stay long with us, and consequently cannot be a source of real happiness.

Therefore, abandon the thirst for accumulation of wealth. Do not be greedy. Fix some limits, and never cross them. Make a timetable and stick rigidly to it. Don't run after money day and night like a fool. Keep time

for reading religious books and other healthy literature. Seek the company of good men. Learn how to spend money properly, without becoming its servant. The man who becomes a servant of money loses his own soul, and will never again achieve happiness until he has come to realise the truth about himself. Any action performed purely for the love of money is worthless, and the perperpetrator is but a shadow of a man, who can expect no satisfaction from his empty deed, and is therefore dissatisfied with himself and the world.

Trust in God, and do the right.

KNOWLEDGE

A man without knowledge is but a beast. A man may have everything else but if he lacks knowledge, it is all in vain, because knowledge is a positive source of happiness. Ignorance is the curse of God. Knowlrdge is the wing where-with we fly to heaven.

The first step to knowledge is to know that we are ignorant. This was said by Sacrates. It is only possible to put something into an empty vessel. He who thinks himself full of knowledge, cannot gain anything, which may bring him real happiness. An essential precedent of happiness is to know the facts of reality. Pleasure is a shadow, wealth is vanity and power a pageant ; but knowledge is a blessing and brings real happiness.

Knowledge is said to be power, but it is a power in the same sense that wood is fuel. Wood is fuel only when placed on fire. Similarly knowledge is power in action ; without action it is useless. There is no more power in knowledge without its practical use than there is in stones. Unless there is spirit and life in knowledge, it can have no energy.

There is little point in learning all about the right way to live if you take no action to put your learning into practice. The man who preaches a sermon about goodness, the teacher who exhorts his pupils to good behaviour, the writer who encourages his reader to live rightly, will have little effect unless he follows his own rules himself. In fact, if he does not, he may be rightly termed a hypocrite, and thus ends up by doing a disservice to his cause rather than helping it.

Remember that the pleasure and delight of knowledge with action far surpasses all other pleasures in nature. We see there is satiety in all other pleasures, and when used, their freshness departs ; they are only shadows and not lasting pleasures. It is only in knowledge that there is no satiety. Appetite for knowledge is never satisfied and the pleasure derived therefrom never fades.

Knowledge is power, but its value depends on its application. The more you practise what you know, the more you know what to practise, and that unending chain will lead you to eventual happiness.

Knowledge is gained by sitting at the feet of the virtuous and pious, and by studying sacred books and other healthy literature. No real knowledge can be gained from newspapers and love stories, because they are meant to give news or wordly pleasure, and not for the enlightenment of the mind.

SELF CORRECTION

It is advantageous to try to know our own shortcomings. "Know thyself" is a good lesson, and we should do our best to make this a habit. If we find any weakness in our character, we should correct it. We tend to be lenient to our own faults and yet harshly to point out the very same faults in others. We have no right to condemn others without setting a good example ourselves. First correct yourself and then try to guide others Check your own conscience, rather than accuse your neighbours, relatives and associates, vitiating your relations with them. How shameful is it to taunt people for the very failings of which we ourselves are guilty Never accuse others before you are sure you are not guilty yourself Don't clamour about others' shameful acts, in spite of temptations to do so. You will find little satisfaction in making these accusations. The person concerned, if he has committed a wrong, will no doubt be feeling remorseful about it; if he comes to hear about your accusation he will either feel

you are his enemy and have an increased sense of unworthiness, or he may harden his heart and try to bluster his way out of the situation by pretending he has done no wrong.

And imagine the wrong you will have committed should your accusation prove groundless! Everyone tries to advise others, but only a few succeed in advising themselves. You should rather feel deeply ashamed if the same weakness is found in yourself. Remember, if you are proud of certain qualities and think that they are superior to others, this sort of self judgment makes you inferior to others. So try not to entertain such thoughts of superiority. It would be far better meekly and calmly to set a good example to others. The lives of others would be lightened by you, their minds would be enlightened and they would be sure to follow in your footprints. In short, improve yourself today and improve your friends tomorrow.

It has very often been shown that people who have committed crimes will not easily change their ways when talked to by others in authority who obviously consider themselves superior and have no idea of what the life of the criminal has been like. On the other hand when they are approached by someone who has mixed with criminals and understands their weaknesses, often a remarkable change ensues.

To approach people with the notion that you are superior to them certainly does not give you a good basis for making them do what you want them to do.

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SELF CONTROL

No success in life is generally possible for a man who remains unhealthy. There are, of course, eminent exceptions to this rule. Some great men have had such tremendous will power that they have been able to overcome great physical difficulties in order to achieve their objects. But in the main ill health is a severe disadvantage. A healthy body is of the utmost importance. It is folly to remain ignorant of the structure of one's own body, especially when the knowledge of it conduces greatly to one's welfare, and directs the application of his own powers. An unhealthy man knows no happiness.

The human body cannot be kept healthy without the exercise of self control. Both man and woman should know that abstention from satisfaction of the sexual appetite and carnal desire results in health and vigour, provided that mind co-operates with the body. How can we be healthy if we expend all the health that we acquire?

Control over the organ of generation without proper control over all the senses is impossible. They are all interdependent. Physical abstinence is not enough ; complete saway over all the senses and a mastery over all thoughts is a condition necessary for the attainment of the desired ideal. One must conquer oneself. Until this is done, a man remains but a slave or a brute. The command of one's self is the greatest attainment a man can aspire to, but to be subject to his own passions is the worst

slavery. He who commands his passions, desires and fears is more than a king. Many men keep engaged all their lives in fighting with difficulties of their own making, for want of self-restraint. They render happiness impossible by their own conduct. They suffer for their weakness themselves.

Every temptation that is resisted, every noble aspiration that is encouraged, every sinful thought that is repressed, every bitter word that is withheld, adds a little by the making of that higher character which is needed to make life really successful, happy and charming.

He who carries on a successful warfare against his own sexual appetites and passions and keeps them under his full control is one of the noblest conquerors. Our control over passions should be so rigid and complete, that our mind should remain as calm and unruffled when we come in contact with a woman (or vice versa) as when one touches a wall or a piece of wood. One is much helped in this exercise if one tries to consider the whole person at whom one is looking. What is the inner personality which lies behind this outwardly attractive form? What calibre of mind exists beneath those carefully set waves? Has this person any objective in her head apart from impressing the opposite sex?

Try to assess character and you will not be deceived by outward appearance. 'All that glitters is not gold' is a saying which can be applied to human beings as well as objects.

A man should be as free from excitement in case of contact with the fairest damsel on earth as in the case of contact with a dead body. However in training the mind, if the touching of a woman and even looking at her is avoided, this helps to achieve the desired end.

Modern young men would mock at this suggestion. But if you desire real happiness, if you need spiritual bliss, this course is inevitable. Gold and women are the two most terrible obstacles in the way of true happiness, just as for women the desire for men is fatal. Whenever either of these two comes, there is little hope for truth left. We do not wish to imply that there have not been noble woman in the world just as there have been noble men. Also, a good wife can be a great help to her husband, encouraging him in the performance of good works, guarding him against temptations and consoling when his wav seems difficult. Many great men have paid tributes to the way in which their wives have helped them to achieve their objectives in life. Equally, a wife who desires only riches and idle pleasure can drag her husband down in life.

To achieve happiness, a man must possess a strong and vigorous body, which cannot be maintained without a life of purity, self-control and abstinence. Feeble and infirm people cannot go ahead and mostly fail in their lives, even if it is not apparent to themselves.

GOVERNING THE TONGUE

Believe that your tongue is like a beast in you, causing much trouble. Scourge and discipline it and bring it under subjection. It can be done by training the mind and living by the following fixed rules of right conduct. Speech is one of the greatest gifts of man, and yet it is one of those most absused. It can be used for lying and all kinds of deceit, boasting, vile accusations and denigration. One great poet once expressed the wish that he could be like an animal, for the animals never betray one another.

To live loosely and indiscriminately, eating and drinking when tempted by inclination is to be an animal and not a man—with will and reason. Such conduct kills the subtlety of nature and keeps away happiness.

The tongue has a twofold task, namely eating and speaking. Unless you put a check on both of its functions, you will be attacked by untold miseries. Try to gain perfect control over your tongue! Do not eat indiscriminately nor thoughtlessly utter a single word! 'Careless talk costs lives', was a saying in the last war, and it could well be amended to 'Careless talk costs souls'. Much harm can be inflicted by a bitter tongue on both the owner and the recipient of the evil talk. Too much speaking is always bad, whereas silence is rewarding beyond expression. Never open your mouth in anger or irritability or will an evil intention. Until and unless you practise

self-control, you cannot earn the supreme crown of Happiness.

Careless eating brings disease, and thoughtless speech causes strife; both are dreaded enemies of happiness. A controlled tongue is a blessing, and a source of happiness. Ninety-five out of one hundred disputes are caused by uncontrolled tongues. The uncontrolled tongue of a male or a female causes disputes, quarrels and fights, and never allows the opposite parties to enjoy peace of mind. We should be very careful at all times, especially at moments of anger and anguish, excitement and inducements, perplexity and utter disappointment, not to open our mouths, but to sit patiently and think over the matters in question. No hasty decision should be given, but suspension and extension of the period before declaring one's point of view often proves a good device, and it depends upon the degree of wisdom. At a time of anguish silence is the best resort, as a man is then out of his senses and cannot foresee the good or bad results of his doings. He is flying in the higher regions without knowing where to descend. At that time he is far removed from humanity, and whatever is uttered in that mood brings shame and repentance after-wards.

Tale-bearing and back-biting are the other harmful aspects of the tongue, causing abhorrence and bitterness. This habit ought to be uprooted. Never allow your friends or associates to raise such matters in your presence. If they persist, shun their society.

Too much talking, however useful it may be, leaves little impression upon the audience. It is as if we shot an arrow through a blast of wind. It would not reach at the target in view. but would change its direction on the way. Thus the effort was useless. It is better to utter a few words at the proper time, so as to leave a good impression upon others.

Your tongue can make you an honourable member of a community, and force others to obey you ; it is your tongue, at the same time, that can make enemies and cause trouble. So mind your tongue and insure against unhappiness.

How often is the tongue at the root of evil ! In olden days, nagging wives used to be publicly ducked, an acknowledgement of the extent to which such activities were hated. In some cases iron bridles were used, commonly known as scolds' bridles.

Yet great speakers have been able to do a tremendous amount of good with their tongues, inspiring others to do good works. Do not, therefore, despise your tongue, but always be in control of it.

FORGIVENESS

Forgiveness is one of the greatest spiritual powers. All the troubles and turmoils of man in his individual, national and international life may be directly or indirectly

traced to the want of forgiveness. We often quote the well-know adage, "To err is human and to forgive is divine," but we seldom make it a real principle of our lives. Even pious and holy persons are not free from nursing grievances. The longer we nurse grievances the more unbalanced our judgment becomes, until we have magnified the grievance into something far greater and more important than it really was. It is not as though we are likely to gain much satisfaction from this, because it is unlikely that fate will step in and strike down the person we think has wronged us. We would be far better employed in trying positively to help someone else, rather than nursing hatred.

To forgive does not mean to accept a wrong meekly, nor is it to forget or to overlook it, but it consists in doing something positive, i.e. to send the spirit of forgiveness to all those who, known and unknown, have trespassed against us in any way, deprived us of any good that we consider to be ours, or limited our lives in any direction. Such forgiveness has a magnetic power and brings a new light to all that is good.

Forgiveness is not the weapon of the weak and meek, but of the strong and the bold. There is no greatness in forgiving when one is not capable of retaliation. Virtue lies in forgiving when one has the means and power to take revenge. We find the noble & high Examples of forgiveness from the life history of the Prophet/truce at

Hudaibya, General forgiveness on the occasion of the conquest of Mecca.

A man who cannot forgive remains full of anger, and anger keeps happiness at a distance. An angry man is half mad. How can such a man be happy ? Therefore, learn really to forgive, if you wish to gain happiness.

Examples of enlightened forgiving are rare in history, but are always looked upon as showing the man, who has granted forgiveness, to be noble and far sighted. Those who never forgive are much more likely to be tyrants. And as with kings and noblemen, so it is with poor and unimportant people.

RIGHT WISHES

Do you want to be happy ? Do you wish that all human beings in the world were happy, and that nobody ever felt distressed ? Wovld you like everybody to renounce enmity, sin, hatred, fear, pride and dejection and always sing sweet songs of joy ? An admirable desire ; but what are you doing yourself to achieve such a state ? Most people must at some time have a vision of a perfect world of some kind, but the trouble is that, realising perfection is unattainable, they feel it would be hopeless to try to make their dreams come true in reality. Having renounced the idea of a perfect world, they are prepared to accept imperfection in themselves.

Always wish that righteousness may prevail in every home. May there be religious talk on every lip ! May evil deeds become impossible ! May everybody improve his faith and conduct ! May calamity and terror never spread in the world ! May the rains always come at the proper time ! May disease and pestilence disappear ! May all the people of the world live peacefully and lovingly together, wishing and doing good to each other ! May each man's mind become a spring of good thoughts ! May there be peace and prosperity in the world ! May all living things be blessed with eternal bliss !

Have a friendly regard for all living beings in the world. Let the stream of compassion always flow from your heart towards distressed and afflicted persons. Have pity on the poor and the needy at all times.

Such pure and clean thoughts will fly in the air, touch the hearts of other living beings and bring back blessings on you. Sow the seeds of pure thoughts and you can reap a bumper crop of happiness. The possession of a clear conscience will in itself give you satisfaction. When a man loses his way he feels full of anxiety and doubt, becomes weary and loses interest in what is going on around him. But as soon as he finds the way again, he is able to walk confidently and happily towards his goal.

So it is with the man who has found his true purpose in life.

GOOD THOUGHTS

The happiness of a man, as stated above, depends on the condition of his mind and his thoughts. Good or positive thoughts bring happiness, while evil or negative thoughts bring woe and misery. Bad thoughts are a man's worst enemies. They are worse than wild animals, for we can keep away from wild beasts, but evil thoughts are likely to waylay us anywhere and at all times. Most of life's griefs, sorrows, sufferihg ahd miseries are the outcome of negative thoughts. Such thoughts act much as obstacles or hahdicaps in a race, keeping the runner back and preventing him from doing his best. The person who withholds praise or points out errors in another is probaply causing harm to that person. It must, however, be added that some people have the gift of pointing out errors in such a sympathetic way that it is a positive help to the person concerned. To be able to do this is a great gift.

Prositive thoughts like those of love, sympathy, concord, service, courage, peace, hope, tranquillity, truthfulness and sincerity bring happiness, while negative thoughts like those of hatred, enmity, revenge, discord, mistrust, avarice, fear. dismay, pride, anger. lust, jealousy, and deceit bring worries and pain.

Positive thoughts can find a place only in a pure and disciplined mind. To bring the mind under control is a very difficult task, but it is not impossible. The difficulty experienced in bringing the mind under sway, holds equally

good in the entertainment of pure thoughts. But if the mind comes under control and ceases to waver, impure thoughts automatically fly away.

No happiness is possible for a man of polluted and unholy thoughts. Thoughts are a living force. Scientific experiments, made with subtle instruments, have made it possible to take photoes of thoughts. A photo was once taken of the thought-vibrations, emitted by a man sitting in a fury of rage. The plate showed the impression of a fearful domon ; similarly the photo taken, in the case of a smiling and delightful person, indicated the impression of a beautiful flower.

One more thing must be kept in mind. The vibrations of evil thoughts first fly to their subject, causing injury to his mind. They take more poison from there and run back to their place of origin, the man who entertained them first. They come with double force and poision his physical and mental systems. The effect of this shuttling to and fro of vibrations is lowering to the vitality of both the people between whom the vibrations are passing. One evil thought generally leads to another until it becomes extremely difficult to rid the mind of the allegations and suspicions with which it becomes filled. Entertaining evil thoughts becomes a habit, and as time goes on it becomes almost impossible to change one's approach to life and other people.

Sometimes we become suddenly morose and melancholy. No apparent cause can be traced. It is due to the

fact that someone is entertaining unholy thoughts about us. They fly to us, shock our minds and return after taking more poison out of us, which is produced in our state of sadness and depression. Psychologists dealing with people so ill from depression that they have to be treated in hospitals, have come to realise that much of the trouble may have been due to the backgrounds of their patients. Perhaps they have been ill-treated by their relatives, whose lack of feeling for them has gradually broken down their characters. These are extreme examples of evil thoughts working towards an evil end.

Some people say that it is impossible for us to think well of our opponents, rivals and enemies. Well then, dont's talk of happiness. You can have only one choice-either negative thoughts or happiness. They cannot live together for they are like darkness and light. As these two cannot stay together, so it is in the case of negative thoughts and Happiness. A man of pure, positive and holy thoughts can, with perseverence and persistent effort, wash off the impurity of his opponent's thoughts as well.

The fountain of happiness lies in ourselves, and to reach it we have to lead a life of self control and to avoid sensual enjoyments. This is possible only by having pure and positive thoughts. Only by living in this way can we free ourselves from the clutches of sorrow and grief.

Depressing and discouraging thoughts bring unhappiness. He who always thinks that the world is full of misery and that life is drudgery, makes his own life

miserable. As you think, so shall you be. Thus a man, by his own foolish misconduct, loses his birth-right of happiness. He is himself responsible for all his worries and anxieties. He deprives himself of the fragrance of happiness.

If a man aspires to make happiness his permanent possession, he must turn to his inner self and that is possible only for a man of pure thoughts. The more he turns inward, the earlier and surer is his chance of securing the desired rusult. That is, of course, assuming that he does in a positive manner. People who turn in upon themselves and exclude the outside world altogether do not usually end up much happier. What is meant is that he should be able to draw upon his inner resources in order to help him to act always for the benefit of humanity. Thus he will gain happiness.

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DESIRES

Man has a host of self created enemies which deprive him of happiness. Desires are perhaps the most formidable of them. They never let the mind rest, and a restless mind is the fountainhead of all unhappiness.

Desires are of several kinds. One is the desire to become a great person. While it is reasonable to have certain ambitions on this earth and to strive for them, there is no point in doing so merely for the sake of the

glory which comes from such success. People attracted by power and glamour are being led along a false path, whether or not they achieve their end. If they fail, they tend to become bitter and to complain against fate, and if they succeed they very often lose touch with their fellow human beings and consequently are really further away from happiness. Everyone wishes to outshine his contemporaries and this desire kindles the fire of envy and jealousy within him, which cuts at the root of all happiness. People desire wealth and position, simply in the hope of being called BIG. They build grand houses, dress themselves in very costly robes, and ride in very expensive cars to impress other people with their 'bigness'. They little realise that by doing so they are getting further away from the fountain of happiness, and the greatness for which all their efforts are made remains a dream.

The desire to be great is a delusion, a fallacy and a deception. So long as a man sticks to it, happiness mocks him and his condition is the same as that of a cat wistfully looking at a sparrow sitting on a tree.

Another fearful and deceptive desire is the sex desire. A sensual man, by making improper use of the sex urge, brings ruin and disaster upon himself, as much as a patient who ignores a diet. When man and woman look upon each other as objects of enjoyment, passion gets stimulated ; and when passion is stimulated, one's judgment or power of discrimination becomes muddled. A man or woman under the influence of passion can become

altogether devoid of discretion and can be guilty of any sort of undesirable act, sometimes resulting in total ruin.

When one thinks of the amount of powerful advertising and the number of films and plays which seem to be extolling a life devoted to sexual and other indulgence, it is little wonder that young people today find it difficult to discipline themselves or to apply themselves to the right objectives. They are only doing what the adult world appears to be telling them to do. Naturally when the adult world turns upon them, they rebel against it.

By falling a victim to sexual indulgence, a man can lose his strength, valour, lustre, energy, memory and many other virtues. In addition he may fall a prey to various kinds of diseases, which drag him to an unhappy death. He is not merely robbed of all his happiness, but even of his good name He becomes a curse to society. Everybody shuns his company and he is looked upon as a rabid dog. He goes down into hell. His soul degenerates. Where then remains his chance of happiness? It has gone for the sake of a few moments of false pleasure!

Let us sacrifice such desires and happiness will be ours. Let us rise above debased hopes and we will earn a right to happiness. In order to extirpate sorrow and to attain supreme joy, we are to turn back the stream which is running into a wrong channel, and set it on its natural course towards the sea. We shall have to follow the example of the sages and lay aside all desires and impulses. Otherwise it is inevitable that life will deal out to us our

portion of sorrow and suffering, so long as we live in this world. There is enough sorrow and suffering to be borne without wilfully adding to it ourselves. No man can hope to be enttrely free of mental and physical troubles, but if he has disciplined himself he will fikd it much more easy to deal with his difficulties.

The best course for a man seeking after real happiness, is to reduce his wants and desires as far as possible and not to accumulate objects of wordly enjoyment. He should not dwell on such enjoyment mentally, nor should he live in the company of sensually inclined people He will, of course, have to move amongst such people from time to time, unless he intends to shut himself away entirely from other people. So he should acquire a certain strength of will power to resist their blandishments. He should not witness scenes that are liktey to stimulate his fondness for pleasure, nor hear such talks or read such books. As far as possible he should avoid such surroundings as would create in him a passion for wealth, honour and beauty. No harm will accrue to a man if he does not acquire a high position in this world or fails to increase his wealth.

This does not mean that one should not strive for advancement, but that it should not be done at the cost of conscience, honesty, truth and straightforwardness. Otherwise no happiness is to be gained by advancement.

This is particularly noticeable in the field of business, where competition is fierce and the weakest go to the wall. Successful business men are well known to suffer from

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many physical disabilities, such as ulcers, gout (from too much good living) and nervous breakdown.

Mentally, the strain on them is also great ; they have to spend so much time in protecting their own interests that they have no time left over for thair fellows.

The mission of one's life is fulfilled, if one can direct one's life towards God, even though deprived of all storts of worldly enjoyments and worldly possessions.

TRUTH

Truth is the oniy remedy for the ills of life. Life can only be transformed by thinking, spcaking and acting 'Truth', and then by living and serving in its light and power. The only way to the fountain of happiness is to be truthful. Truth is happiness, and to hope for happiness without making truth the basis of one's life is to cry for the moon.

All the other virtues which we have discussed in earlier chapters are dependent upon truth. A man who is working for the good of others cannot afford to be deceitful at any point. If he is, those people, he is supposed to be helping, will lose all faith in him, and so his own efforts will be undermind. It is important to be truthful in small things, for truth or dishonesty can become habits.

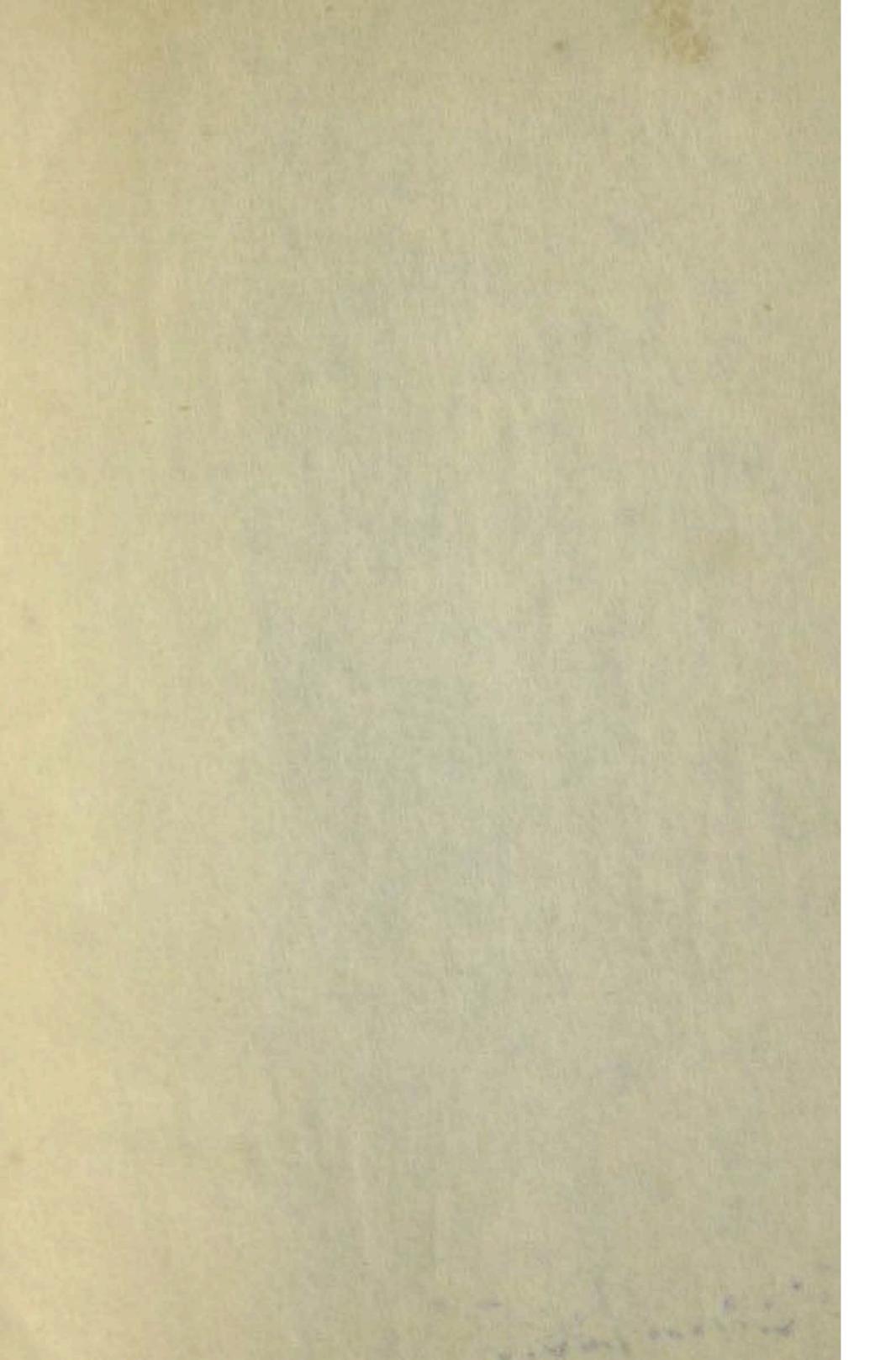
Very often criminals start with small crimes and go on to bigger and bigger ones.

We think that the 'Truth Code' was meant only for the past, and that today we can succeed and secure wealth, fame and grandeur by adopting the code of Falsehood. deceitfulness and dishonesty. We deceive ourselves. We think that no business and no other task can be accompli-shed without the support of falsehood. This fallacy has robbed us of our happiness. God's law is eternal and is not amendable. Truth was His law when this world was created, and it will continue to be in force till the Day of Judgment and thereafter.

He who seeks happiness without truth will eternally meet with disappointment and failure. All our mental aches and pains are due to the abandonment of the path of Truth. Modern men say Truth does not pay, and give as an example that an accused person speaking the truth would be punished on his own confession. However, he forgets that a truthful man will never become an accused person and if he is tortured simply for his love of truth, he will nevertheless be successful. He will become a beacon of Light for coming generations. This is what has happened to many famous men whose ideas and beliefs were ridiculed at the time they were alive. Sometimes they were even put to death for spreading what they believed to be the truth, but one cannot say that even then they were defeated, even when perhaps they thought themselves to be so. If more people in politics, these days,

stood for truth instead of expedience, the world would be a much improved place. The sign of a truly great man is that he keeps to his ideals and principles whatever the price. Today people also say that no one belives a shopkeeper or a business man who tries to adopt the rule of fixed prices. This might happen for a few days, but when it was known definitely that he did not change his prices, which were moderate and reasonable, people would flock to him. He would not have to haggle and his conscience would remain clear, so bringing him happiness. He would even earn more than the others.

Truthfulness is the key to the door of Happiness. Doubtless one has to fight hard against the temptations of falsehood, but if we are seekers after the true happiness, this is inevitable.

THE END

مُصنّف کی دیگر تصنیفات

انسانی زندگی کے ہر شعبہ مثلاً مذہبی، اخلاقی، صحت و توانائی، ازدواجی اور سیاسی بہبود کیلئے مُصنّف کی مندرجہ ذیل کتب کا مطالعہ کیجئے :-

(۱) ISLAM AND THE WORLD RELIGIONS اور اس کا اُردو ترجمہ بنام (۲) **اسلام اور دُنیا کے مذاہب**، ضخامت علی الترتیب ۴۴۸ اور ۲۹۰ صفحات۔ یہ شہرہ آفاق کتاب اگر مبلغین کے لئے ٹریننگ کورس کی حیثیت رکھتی ہے تو اسلام پھیلانے کیلئے دنیا میں تہلکہ مچا دینے والی بھی ہے قیمت انگریزی ۴۰ روپے، اُردو ۲۵ روپے،

(۳) HOW TO BE HAPPY ? اور (۴) اس کا اُردو ترجمہ بنام حقیقی خوشی اور دائمی راحت کیسے مل سکتی ہے؟ (اکثر چشمۂ اخلاقیات) جو اس پر کاربند ہو گا وہ اپنے لئے جنت بنا لیگا۔ جو اس کے خلاف روش اختیار کریگا اُسے عیدین پر بھی خوشی نصیب نہ ہو گی۔ بلکہ ہمیشہ غمگین رہیگا۔ انجیدہ فرمودات کا یہ مجموعہ انگریزی میں صرف ۶۶ صفحات اور اُردو میں ۱۱۲ صفحات پر مشتمل ہے۔ ہر ہادی دین متین کا فرض ہے کہ وہ اپنے مریدوں کو عمل کرنے کی تلقین کرے، قیمت ۵ روپے (۵) **یوتھ اینڈ لونگ لائف** (انگریزی) شباب کو دیر پا رکھنے اور درازی عمر کیلئے مشہور کتاب ہے۔ ڈاکٹروں اور حکیموں کی چنداں ضرورت نہ رہیگی۔ محکمۂ تعلیم کی منظور شدہ صفحات ۲۳۶ قیمت ۸ روپے (۶) **سازِ حیات**: شادی کوئی جوا نہیں عمر بھر کیلئے ایک بندھن ہے میاں بیوی اور بچوں کے مابین خوشگوار ماحول پیدا کرنے کیلئے بے نظیر تحفہ ہے صفحات ۲۰۸ قیمت ۶ روپے (۷) **تعمیرِ ملت اور ہم**: خاص طور پر بچوں کیلئے تعمیری کتاب ہے، صفحات ۱۶۰ قیمت ۴ روپے، ہر دکان دار سے طلب کیجئے اور فائدہ اٹھائیے،

مفید عام کتب خانہ، لاہور